

# Zion's Herald.

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## THE CURRENT ISSUE.

The sixth paper, which is also the last, on "Ecclesiastical Politics," is from the Southern District.  
Rev. D. Sutherland provides a very interesting sketch of the noted Wesleyan evangelist and editor, "Thomas Champness."  
A "Difference" is pictured for us by Dr. Frederick Herrick's consecrated pen, on page 2.  
A. B. Gould's sensible, much-needed words on "Church Music" will be commendably received.  
Captain McCabe warns us, in his inimitable way, that "The Time is Short."  
"New England Monuments" in the South are urged by Dr. W. A. Spencer.  
"Hazen's" Springfield Letter is filled with notes concerning the late S. S. Convention and Chautauque Assembly at Laurel Park.  
Rev. W. J. Kidder looks back reminiscently to "The Olden Time" of nearly sixty years ago.  
An outline of Miss Frances E. Willard's recent address before the National Educational Association at St. Paul is given on the 6th page, entitled, "The White Cross in Education."

## The Outlook.

The Belgium government has come to the relief of King Leopold and voted a loan of \$5,000,000 to the Congo Free State. This guarantees the financial success of this interesting enterprise, which has been costing his majesty from two hundred to three hundred thousand dollars a year, which he could ill afford to pay. In return for this act of his law-makers, Leopold makes Belgium the heir of his African possessions ten years hence, by which time the Congo State, already thriving to a wonderful degree, will have grown opulent and powerful. When one remembers how much Spain has drawn from Cuba, it is easy to form an idea of the revenues which will some day flow to the little European kingdom from this magnificent African gift on the part of its sagacious king.

Some rigorous edicts against the Jews in Russia were promulgated eight years ago, by the terms of which these aliens were to be restricted to certain specified towns, forbidden to own or hire land, to enter the army, to hold shares in or work mines, to practice law or medicine, or to hold any post under the government. These enactments, however, have not been enforced. They have been used rather as a menace, with the hope that the Hebrews would mend their ways—a vain hope; for the crafty Israelites have been true to their character, growing rich at the expense of the unthrifty peasantry, neglecting no opportunity or advantage which their superior shrewdness in trade or business gave them, but meantime laying up wrath against the day of wrath, which has dawned at last. The order has been given to enforce the edicts of 1882. It is thought that a million, at least, of the Hebrews will be forced to quit the country. The Russian authorities are called cruel, but no one who reads thoughtfully Russian history will fail to find much to justify this rigor.

The reproach of indifference on the part of the government to the lottery evil has been, happily, lifted. The bill reported in the House of Representatives providing for the thorough exclusion of this infamous business from the mails, has been followed by a message from the President, which depicts most vividly the gigantic and corrupting influence wielded by this unscrupulous company, and asks for effective repressive legislation. The President declares that "the national capital has become a sub-headquarters of the Louisiana Lottery Company, and its numerous agents and attorneys are conducting here a business involving probably a larger use of the mails than that of any legitimate business enterprise in the District of Columbia." Postmaster General Wanamaker, in his letter accompanying the message, shows up clearly the inadequacy of existing legislation, the corrupting influence of this vast and nefarious business upon the postal clerks and employees, and his own powerlessness. "It is a humiliating position," he says, "and even more humiliating to contemplate, that the entire post-office department is, in point of fact, the principal agent of the Louisiana State Lottery Company, and that every extension of the postal system spreads the hurtful power and influence of that company." It would be well for the country at large if Congress would act while these facts are fresh and public sentiment is aroused. Every day's delay not only dulls the present vividness of impression, but enables the powerful lobby of this demoralizing company to sophisticate the consciences of our Congressmen.

The farmers evidently mean business. Their Alliance within a single year has obtained a foothold in at least twenty-five States, and aims to become national. Its influence is already felt in the politics of our Southern and Western communities. The great parties are submitting, more or less, to its dictation in nominating candidates for office. The Democrats of Georgia affiliate with the Alliance. In Tennessee the gubernatorial candidate of the Democratic party is its nominee. It is working for control in South Carolina, West Virginia, Kansas, Nebraska, and with good promise of success. Its aims, however, are not such as to commend it to prudent

men. It would have the government, for instance, build warehouses and advance money on the farm products deposited therein. The government must loan money to the farmers at a nominal interest; must either assume mortgages, or else abolish foreclosure, etc., etc. The Alliance is to unite its membership against the Federal election bill, because "it will break the force of our united brotherhood in our demand for financial reform." The "financial reform" appears to be "flat money." It is almost needless to add that such crazy "principles" as these will gain but scant sympathy in the Middle States or in New England. Their success elsewhere is, to say the least, lamentable.

Representative government in Japan was inaugurated on the first day of July last, when for the first time in the history of the country, parliamentary elections were held. The Japanese conducted themselves on this interesting occasion with due decorum. A system similar to the Australian was used. All qualified electors—that is, males who had attained the age of twenty-five, had been registered for one year, and who possessed the amount of property required—were admitted, one by one, to the booths by entrance tickets previously distributed. The ballot boxes were opened on the next day and the votes counted. The new Parliament, which will convene in November, consists of an upper and lower house—the latter composed of delegates chosen by popular vote for four years; the former comprising members of the Imperial family, nobles selected for legislative duty by their peers, and a representative from each municipality chosen by the fifteen highest tax-payers. Already four parties exist, all of them committed to reform, but differing as to measures. Treaty revision will, of course, hold a foremost place in the discussions of the first congress; so, too, will reduction of taxes, and the reform of the judiciary. It would not be surprising if some radical action were taken against speculation in the necessities of life. To the partial failure of the rice crop is undoubtedly due the starvation reported in various parts of the empire, but the speculators aggravate the evil by holding back their stocks in hope of a higher profit. The government tried to alleviate the distress by purchasing 30,000 tons of rice from abroad and selling it at auction. Their benevolent effort was thwarted by the rapacity of the speculators, who outbid the poor people and transferred the bulk of the precious grain to their own storehouses. There is certainly a chance for the new Parliament to bring these secondaries to terms by wholesome legislation.

The Tariff has been under consideration in the Senate the past week. But little progress, however, has been made, owing to numberless petty amendments which have used up valuable time. Mr. Morrill, of Vermont, undoubtedly made the most telling speech, being called to the defence of the bill by the declamatory tactics of the minority. In the House work has been hindered both by the excessive heat and the absence of many of the members. The conference on the "Original Package" bill have gone back to the specific form of legislation which the Senate favored, the House receding from its wholesale attempt to regulate the entire interstate commerce in a single enactment. The Conference bill will read as follows, and will doubtless be approved by both branches:—  
"That all fermented, distilled or other intoxicating liquors or liquids, transported into any State or Territory for use, consumption, sale or storage, shall, on arrival in such State or Territory (or remaining therein) be subject to the operation and effect of the laws of such State or Territory, enacted in the exercise of the police powers, to the same extent, and in the same manner as though such liquors or liquids had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced there in original packages or otherwise."

A crisis of unusual gravity exists in the Argentine Republic. The revolution has been suppressed after two days of bloody fighting, and President Celman again holds the reins of power; but all the causes which led to the recent rebellion are still in force. Reckless financiering both on the part of the government and of individuals, carried to the point of insolvency, with the usual concomitants of enormous debts, a debased currency and official corruption, have brought our Southern republic to the verge of ruin, and no effectual remedy has yet been suggested. Further tidings will be awaited with anxiety.

From San Salvador the reports are too conflicting for any accurate estimate of the true condition of affairs. The following, however, appears to be the status: Some months ago a revolution against the Menendez government was attempted by Gen. Rivas, which was unsuccessful, Rivas making his escape to Honduras. Later, on the 22d of June, during a ball given in the palace in La Libertad, the building was surrounded by the soldiers of Gen. Ezeta, a co-conspirator, and President Menendez was slain. Ezeta immediately assumed the functions of government. But the murdered Menendez had a friend in the government of Guatemala, and the resentment of the latter country at his violent taking-off is supposed to have provoked the war between the two countries, in which San Salvador claims thus far to have been successful. Guatemala, however, is said to have entered into an alliance with the three States, Honduras, Costa Rica and Nicaragua, for the purpose of crushing Ezeta and of "re-establishing a legal régime in San Salvador," which, of course, means more fighting. During the recent hostilities Gen. Ezeta had an experience of the treachery of which he himself had been guilty. He had recalled Gen. Rivas from Honduras and put him in command of 2,000 Indians to operate with the main army against Guatemala. Rivas, however, turned traitor, and attacked the Salvadoran capital, but was defeated and slain. Unfortunately, Gen.

Ezeta belongs to a party which is opposed to the proposed confederation of the Central American States.

## Contributed Articles.

### ECCLIESIASTICAL POLITICS.

FROM THE SOUTHERN DISTRICT

With a view to eliciting representative opinions from various parts of our Methodism, the following circular letter was sent out from this office, and the accompanying article is the sixth and last in reply:—  
MY DEAR DOCTOR: We wish to treat the subject of "Ecclesiastical Politics" in our columns. Our sole purpose is to conserve the interests of the denomination and to protect its good name.

We have decided on the following plan—to lay before our readers as the foundation for editorial comment the convictions of several of the leading representatives of the church. To this end, we have divided our Methodism into six districts—the Pacific Slope, the Western, the Middle, New York, New England and Southern Districts.  
We would be glad to have you write for the district, under no other restraint than that of conscience, and inspired by your love for the church. Each man will also write without knowledge of what the other has written, and no one of the articles will be published until all are received.  
Hoping for a favorable reply, we remain for a Methodism "above reproach,"  
Yours faithfully,  
CHARLES PARKHURST.

IN the application of the term "ecclesiastical politics" to the church, we understand it to be used in the highest sense—that is, as the science of church management or government—but rather to refer to the bringing in of the methods of the political party—the caucus, schemes for party advantage, artful plans to secure the success of men or measures, that are characteristic of the politics of to-day.

The application of the term "ecclesiastical politics" to our church as a denomination would be misleading. When, however, the term is applied to certain men in the church, as indicating the trend of their thought and action in their ecclesiastical relations, it hits at a fact that exists, it covers an evil that should be corrected. While these individuals, by their influence and aggressiveness in church business, may in a sense stand as representatives of their Conferences in the councils of the church, they are not the Conferences, nor do they necessarily represent the character and spirit of the rank and file who compose those ecclesiastical bodies.

The Self-seeking Spirit is at the basis of what men call "ecclesiastical politics." As a church we are probably about as free from self-seeking as other denominations. The vast body of our ministry goes forth to charges each year, literally not knowing whither they go, and with no stipulation as to salaries which can be enforced. Our church, however, because of its sectional character, presents a special danger in the large number of official positions that must be filled from the body of the ministry. Ambition that leads to self-seeking of official position or special honors, in the Methodist Episcopal Church, finds outlet in other churches in a striving for chief pulpits and other high places.

The manifestation of this spirit takes various forms. In fact, it may exist, and not appear outwardly. It is possible for men to get into a "political" attitude of mind with reference to their position and work in the church. This influences action, directs motives, molds work. This spirit leads them to pursue their work with a view to securing influence over men for the sake of personal gain or promotion. Having ulterior ends in view, this even influences friendship and associations.

There is an impression, quite general in extent, that the term "ecclesiastical politics" is specially applicable to the Southern field of our church work, of which I am asked to write. The multiplication of Conferences, and the rapid rise of the same from missions into independent Conferences, opened a new field for leadership. The agitation as to division into white and colored Conferences gave opportunity for astute managers of men and measures to come to the front. As these changes came into the General Conference for action, it gave leaders in these Southern Conferences special prominence and power because they stood as representatives of a number of delegates solidified on special issues of sectional and general importance. Thus the delegates from the colored Conferences to the General Conference, because of special interests vital to them, and it may be, because of color and section inclined to hold together, came to constitute a rather distinct body. Because of their relation to certain questions affecting their status in the church, they came generally to stand together for action.

In the earlier years many of these delegates were quite ignorant as to church interests and men and measures. As a voter in the State, so also in the Church, the colored man offered opportunity to self-constituted leaders, ambitious for power and promotion. Thus the prejudices of the Negroes in the church have been appealed to. Their obligation to candidates in view of certain sentiments or services in their behalf have been urged. Worse than this, the ambition of colored leaders has been stimulated. The General Conference season has proved the golden opportunity to the delegate who had some building enterprise on hand, to pass about his subscription book. From a scanning of some of these lists one would judge that the candidate who significantly replied: "Wait till all elections are over, then come to me," constituted the exception rather than the rule. Shame on the man who will use the ignorance or play upon the weakness of any man or class of men to further any plan or interest, however desirable be gained he

may deem the end to be! Let the appeal go forth to the manhood and Christian integrity of the men who constitute our General Conference, to so direct the elections and every other interest of the church as to lift these weaker brethren out of such influences and surroundings into an atmosphere unclouded by selfishness and radiant with the very presence and spirit of Christ. If the representatives of our colored work would hold the esteem and confidence of the church, they must stand independently as men, and follow the example of some of their number who spurn the inducements of those who would use them as tools. Let them be inspired by a broad love for the church, and not be swayed by selfish ends or the prejudice of race. To this end, let the Conferences choose the strongest, broadest, most consecrated men of the race for the service of the church in official relations. The writer rejoices in the knowledge that there is a growing manliness and independence among the colored representatives. With experience has come knowledge; with knowledge, independence of thought and action; and the church need not fear to trust the men who, out of our schools, with broader outlook and loftier purposes, are coming to the front to represent a people among whom our church has a mission of immeasurable importance.

The existence of so large a number of small white Conferences also coming into prominence, as above indicated, holding in the general councils of the church a representation and power out of all proportion to their membership, has come to give the church no small concern. The fact that a number of such Southern Conferences are counted on to stand solidly together for action in the General Conference, gives a "political" cast to their action. The fact that it is a matter of general report that a leader, assuming to represent these Conferences, spoke to more than one man of the forty or more votes that he had at his command to cast solidly in the interests of his sectional body, has, to say the least, a flavor of "ecclesiastical politics." Though largely dependent for their very existence—and some Conferences entirely so—on funds from the general missionary treasury, the men set forth as leaders are often most aggressive. They appear to unite and cast their solid strength for candidates who are supposed to represent their special interests. If this be true, as is reported, it is a menace to the church. Broad-hearted, unselfish, philanthropic laymen will not pour their thousands into the treasury of the church year by year to support these Conferences, and then see their representatives come forth, and, by combination, oppose the best interests of the general church for narrow ends of their own section.

Whether these charges as to "ecclesiastical politics" in these Conferences be true or not, it may bring matters to a head to simply state these things that have become the subjects of discussion and deep concern among disinterested men of the church. Certain it is that some of the common results of "political" methods seem to appear in one or more of these Southern Conferences. In at least one there has been for years arrayed party against party. Crimination and recrimination are common. Grave charges are freely made as to oblique methods on the part of managers and leaders in Conference and educational work. Consecrated and aspiring young men have left for other fields of labor, though sorely needed in the home field. It is openly charged that men transferred to strategic points and able to do successful work, have literally been driven from the field by the hostility and jealousy of self-constituted leaders in the very Conferences that they came to serve.

It should be understood that while the writer has presented this evil as it shows its head in one section of the church, he has largely confined his observations to these Conferences, knowing that the subject would be treated also by representatives of other parts of the church. Our Southern work has had much with which to contend, and should receive fair treatment. Loyal and disinterested friends of both the white and colored work have felt, however, that the "political" methods, strongly suspected to be in vogue in certain parts of our work, have become

A Burden Too Heavy to be Borne. Yet how powerless would be any man or combination in a Conference, or set of Conferences, if there were not men representing other parts of the church who stood ready to join in an alliance with them for the accomplishment of their plans. Let all such men in every Conference be reminded to the rear!

And may the young men of the church who, in every Southern Conference, are coming into the work, unite with the unseeking and devoted rank and file, to stand firmly for righteousness as represented in men who rise far above even the suspicion of methods not thoroughly open and straightforward. Then shall this work in all its phases regain the confidence and co-operation of all friends of an aggressive missionary Methodism.

The root of "political" methods (in the church) is self-seeking, selfishness—seeking for supposed rights, demanding what the church owes them, rather than being inspired by supreme love to Christ and to the church, and asking, "How can I serve the church?" As to the animus of this unholy spirit in the church, and the way in which this tendency may be overcome, allow me, in conclusion, to simply quote these significant words, slightly altered, from the Journal of Amiel: "The notion of right inflates the individual, fills him with thoughts of self and of what others owe him, while it ignores the other side of the question, and extinguishes his capacity for devoting himself to a common cause. To such men and leaders the church tends to become a shop, with self-interest for a principle; or rather, an arena, in which every combatant fights for his own hand only. In either case self is the motive power. . . . In

the church his task should be to do good while suppressing his own merits by a voluntary act of humility."

## THOMAS CHAMPNESS AND HIS WORK.

REV. D. SUTHERLAND.

REV. THOMAS CHAMPNESS, Wesleyan evangelist and editor of *Joyful News*, is doing a work in England which entitles him to be ranked among the living forces of Methodism. The story of his life is full of the heroism of consecrated perseverance in well-doing. Like many other men who have won prominence in the world, he owes much to home influences. His testimony on this point is emphatic: "All that God has done for me and by me; every soul that I have been permitted to turn to Christ, as well as those I have helped to bear the cross which comes to all, I owe to Charles and Mary Champness, who made my early days a time for sowing the seed of which it will take all eternity to reap the harvest." Home training and the education of the street, by which he gained a sure and wide insight into human nature, did more for him than the learning of the schools. Of the latter he had very little. Cultured in the ordinary sense of the word he is not, nor do we regret that he never passed through a college curriculum. It is now becoming manifest that culture has a tendency to plane down the rugged forcefulness of a preacher's individuality, and to compel his mode of expressing thought into a mold which turns out phrases more elegant than heart-searching. At any rate, Thomas Champness never learned to worship at the shrine of literary polish. From the first his sermons carried in them the power of individual thinking and expression. No echoes of college professors and favorite authors could be traced in his sermons. They were entirely his own from start to finish. In that lay much of their usefulness.

### Champness' First Sphere of Labor

was in Western Africa, where he toiled on for six years with untiring zeal. The poisonous climate proved fatal to all his colleagues. He himself was brought to the gates of death. At one time his attendants thought he was gone, but with an intense effort of will he rallied his energies, and afterwards slowly recovered. It was the belief that God wanted him to live, and that the Missionary Society needed further work from him, that gave him courage to fight his enervating disease inch by inch. When victory came, and he was pronounced convalescent, he had to return to England to recruit. It was feared at first that his constitution was shattered beyond hope of recovery, but a year's rest set him up again. He could not be idle. The passion for souls which burned hot in his breast urged him to activity. It would not be wise for him to go back to the heathen of Western Africa, but there were home heathen in the villages and towns of England, who needed salvation as much as their dusky brethren. To them he decided to consecrate his energies. A working-man himself, and brought up among the poor, his heart went out to the masses for whom no man seemed to care. So he buckled himself to the self-sacrificing and arduous work of a home missionary. His methods, like his speech, were all his own. Having bought some pictures representative of Bible scenes, he fixed one of them in turn on a pole which he held aloft at a street corner. If it was night, a bull's eye lantern supplied the necessary light. The picture held aloft did for his open-air meetings what singing usually does—it gathered a crowd. Once they were gathered round Champness, they could not tear themselves away. Pathos and humor, graphic narration and sure-footed insight into human nature, racy Anglo-Saxon words and sympathetic knowledge of the burdens of the poor, united in giving his presentations of the Gospel a charm which kept his hearers spell-bound. The many services he has conducted in chapels and on the streets have been richly blessed of God. If in the England of to-day there is one man who has the key to unlock the ears and hearts of the working-classes in town and country, that man is Thomas Champness.

He does not selfishly keep the secret to himself. He is willing to impart it, and as a matter of fact is imparting it at present to young men in preparation for evangelistic work at home or abroad. His labors as an evangelist have been and are such as would of themselves entitle him to the grateful reverence of all Christians, but the debt is largely increased by his endeavors to train others to widen and perpetuate his methods of work.

### The School of the Prophets

established by him resembles that of Mr. Moody in Chicago. Its object is to raise up a class of preachers qualified to grapple with the religious needs of villages and rural districts too poor or indisposed to seek the services of college-bred ministers. From these villages and rural districts there pours every year a stream of humanity to swell the rivers in the cities. Mr. Champness' idea is to purify the cities by going to the source and purifying the villages and country districts. So his training school is a bold attempt to solve a pressing problem in English religious life.

Mr. Champness opened his college with but two pupils. It grew rapidly until it numbered twenty-six. Then he removed to a commodious country mansion, called Castleton Hall, in the neighborhood of Rochdale, where he has had as many as ninety students at a time. Most of them came to the institution straight from the plough, the office, or the factory. Few of them had more than a rudimentary English education, and some of them had not even that. Out of such materials Mr. Champness makes preachers. A day's program may give some indication of the methods followed in their tuition: Breakfast begins sharp at 7 o'clock. They study

theology and pastoral work from 8.30 to 9.30 A. M. From 10 to 12, Rev. J. Todhunter, a supernumerary minister in Rochdale, gives them lessons in English history, grammar, Bible history, and theology. Dinner is at 12.30. After dinner two hours are spent in the four acres of ground belonging to Castleton Hall, in gardening, athletic exercises, or in games. The evening is devoted to private study. By no means the least important hour of the day is the one in which they are taught homiletics and the art of public speaking by Mr. Champness himself. Out of this institute have already proceeded nearly twenty missionaries to foreign countries, and a considerable number to home mission-fields in the northern and central counties of England. It is no small tribute to the efficacy of their training that they should be in constant demand wherever they go, and that superintendents of circuits gladly avail themselves of their services.

One would think that the charge of this school of the prophets and his varied evangelistic labors were enough for one man, but they do not exhaust Mr. Champness' activity. He also carries on considerable literary work, and a system of colportage which makes him a power for good to many who never saw his face. His weekly newspaper, *Joyful News*, has a circulation of 50,000. Some of his books, quaint, homely, and outspoken like his sermons, enjoy a wide popularity. Over 2,000,000 leaflets written by him have been sold. He sends out young men who can preach to act as colporteurs, and keeps himself in personal touch with them by means of constant communication. In this way the good news is spread throughout the remote districts scattered up and down the kingdom.

Mr. Champness' story is full of significance. It shows what consecration and perseverance can do. Once he put his hand to the plough, he could not turn back. Patiently and bravely he followed the guidance of God, undaunted by failure and unrelayed by success. To-day his simplicity of manner and life is as genuine as in earlier years. He knows too much to take credit to himself for the work he has done, or the commanding influence he exerts.

## The Religious World.

—The first Protestant Bohemian minister in Minnesota, Rev. Joseph Silke, was ordained in St. Paul, July 10.

—Rev. Robert Laird Collier, a well-known Unitarian clergyman, died, July 27, at his country house, near Salisbury, Md.

—In the State Prison at Stillwater, Minn., recently, Bishop Vincent addressed a Chautauque Circle that had been formed among the prisoners.

—Bishop Foss arrived in Antwerp, July 11, after an enjoyable trip of less than twelve days. He will return on the "Rhynland," which sails Sept. 6.

—Rev. C. Goodspeed, D. D., editor of the *Messenger and Visitor*, St. John, N. B., has been elected professor of systematic theology and apologetics in Toronto Baptist College.

—The thirteenth session of Round Lake Assembly opened July 29. A cable despatch was received from Bishop Newman, who was about to sail from Yokohama, Japan, for San Francisco.

—Rev. Russell H. Conwell, the energetic pastor of Grace Baptist Church, Philadelphia, is to have his salary raised from \$5,000 to \$10,000 when the congregation enters its new edifice called the "Temple."  
—The late Rev. Dr. W. F. Hatfield, of Poughkeepsie, N. Y., left an estate of about \$70,000. He gave \$1,000 each to Grant University, the Missionary Society, and the New York Conference, the interest of the latter to go to the worn-out preachers. Wesleyan University at Middletown, Conn., receives \$5,000.

—The "Florence Nightingale Society" of the Hanson Place Methodist Episcopal Church, Brooklyn, has, at an expense of \$5,000, endowed a bed in the Brooklyn Hospital. Seventeen beds had already been endowed in that institution before, but all by private individuals, and this is the first one to be endowed by a church.

—A silk flag was presented to the Sunday-school of the John St. M. E. Church, New York city, recently, by Naval Post, No. 516, G. A. R., in pursuance of a custom started by the Grand Army. Flags throughout the State. Flags have been presented to public schools and churches all over the State, but never before in New York city by a Grand Army Post. The old John St. Church, being the first Methodist church in America, was selected by this Post as the most fitting to begin with.

—A native Chinaman, in full Oriental costume, preached on a recent Sunday, in the Church of the Strangers, New York, of which Dr. C. F. Deems is pastor. His native name is Tschu Shu Dge, and his baptismal name, given him by Dr. Deems when he received him into the Christian Church over twenty years ago, is Charles W. Marshall. In his sermon, given in good English, he gave an account of his missionary work in his native land, and said he believed China, at no very distant day, would embrace Christianity.

—July 29 was "hospital day" at Ocean Grove. Bishop Bowman presided and made the opening address. He said that one object of the Methodist Church is to establish hospitals which shall embody the latest and best sanitary ideas. Its institution at Brooklyn has a fine site overlooking three cities. Its grounds are ample for the accommodation of 500 patients. Its property is valued at \$500,000, and there has already been accumulated an endowment fund of more than \$100,000. The hospital was opened December 15, 1887, and has thus far cared for nearly 2,000 patients, and 1,000 more have been treated as outpatients. It is undenominational in its workings.

—Every Thursday says: "A novel eight was presented a few Sundays ago at Forty-ninth Street and Fifth Avenue, Brooklyn, where a city street meeting was begun under a tent. The spot is high ground, overlooking the city and bay, and is well shaded with tall trees. The tent was calculated to seat several hundred persons, and services were to be held in it for ten days. The meetings were under the direction of Rev. Dr. George Lansing Taylor, of the Fourth Avenue M. E. Church, aided by many other prominent Methodists of Brooklyn. There was a good-sized audience present at 4 P. M., when the first sermon was preached by Dr. Lucien Clark, of the Christian Advocate. In the evening the tent was illuminated by electric lights and many persons were attracted by the novelty. On the whole, the venture appears to have been a success."



## Miscellaneous.

## A DIFFERENCE.

REV. FREDERICK MERRICK, D. D.

IN a city I occasionally visit there is a church edifice at which I always like to look. It is beautifully symmetrical, and all sides of it are finished as if each were intended as a frontage. Seen from any point, it is a thing of beauty. Not far distant is another which pleases me far less. Indeed, taken as a whole, it is rather repulsive than attractive. It has, indeed, quite a pretentious front, but its other three sides are as devoid of architectural beauty as an ordinary brick-kiln.

While thinking of these two structures, it has occurred to me that they symbolize two classes of professing Christians. There is Brother Four-sided. It is always a pleasure to meet him. It has been my good fortune to meet him occasionally at his home, and these occasions I esteem among the pleasant incidents of my life. Order and propriety everywhere prevail. Manifestly his authority is recognized, but with it is blended a loving, sympathetic spirit, which makes submission to it a delight. Life there is like a sweet poem floating upon sweet strains of music—orderly, cheerful, joyous. In society his influence is potent. He has the confidence of all, and he sympathizes with all. He has a heart to weep with those who weep, and to rejoice with those who rejoice. In the general welfare of society he manifests a commendable interest. What tends to the general good is sure to receive his countenance and support. He does not need to be urged to lend a helping hand to those whose circumstances call for aid. Indeed, he is ever seeking out the needy and quietly ministering to their necessities. In business life no one thinks of questioning his integrity. With all "his word is as good as his bond." Though diligent in business, he does not make it the supreme end of life, nor allow himself to become so absorbed in its pursuit as to neglect other important calls upon his time and attention. Of his church life it may be truly said it is Christlike. It does not exhaust itself in profession, though when circumstances demand it, he never shrinks from confessing Christ, or on any suitable occasion from giving a reason of the hope that is in him. To do good and to communicate he does not forget, well knowing that with such sacrifices God is well pleased. Nor is his seat in the place of worship often vacant. To worship God in public he deems no less a privilege than a duty; and, as is eminently becoming, his family are always with him. Nor are the stranger, the poor, or even the outcasts forgotten. He seeks to bring all under the influence of God's saving truth. He delights to see the rich and the poor, the learned and the ignorant, mingle in the worship of Him who has provided a common salvation for all. In short, under all the circumstances of life, the supreme purpose with this worthy brother is to know and do the will of God. To him the words of the Apostle seem fitting: "I live, yet not I, but Christ liveth in me."

Then there is Brother One-sided. He goes to church; he is quite active; is attentive to strangers, especially if well dressed; passes the contribution-box; at social meetings is very prompt to speak; does many things in church life, and elsewhere, which attract attention, and may elicit commendation. But not always and everywhere is his conduct becoming his profession. I was once at his home. I have not cared to repeat the visit. In society he is unsympathetic and slow to favor any enterprise which may call for his time or money. He is free in his censures of the unfortunate and the poor, but no heart to share with them their burdens. In business life he is deemed "hard," and there are not wanting suspicions as to his strict honesty. No wonder his religious profession is shadowed.

The world is not slow to note the difference between the two. The former is felt to be a power for good; the latter—let God be judge.

Delaware, Ohio.

## THE TIME IS SHORT.

CHAPLAIN C. C. M'GARE.

THE dying words of the Earl of Shaftesbury haunt me like a pursuing echo. For eighty years, ever since he was a boy of seven, he had been a witness for Christ. His labors were so great, so successful, that, when he died, the Earl of Argyll said of him in the House of Parliament: "My Lords and Gentlemen, all the great reforms of the past fifty years are chiefly to be attributed to the labors of one man—the Earl of Shaftesbury."

The Earl of Shaftesbury could leave his seat in Parliament to reside in a ragged school. He could leave the presence of the Queen to talk with a penitent sinner. He could sail forth at midnight to hunt up lantern in hand, homeless boys, and bring them to a place of refuge. His face wore an expression of habitual sadness, because he looked so often upon scenes of sorrow and of sin. He spent his fortune and his life in trying to lighten the burdens of the poor and the wretched. He rescued little six-year-old boys from coal mines where they were treated as slaves. He lessened the hours of labor for the working people. He was the friend and protector of chimney sweeps. Like his Master, he was the friend even of sinners.

Joy might well be the closing hours of such a life, and yet these were his dying words: "How can I bear to leave the world so full of sin and misery!"

Saving the lost was the master passion of his soul. He felt he must be here to do it. He could not easily give it up. He was willing to forego, for a time, even the raptures of heaven to continue it.

Can it be that when we are gone hence, millions upon millions of wretched beings will still be sitting in darkness and in the region and shadow of death? Oh, is there no way, before we depart, to wake up the church of God to its solemn responsibility to send the Gospel to all mankind? To do it at once!

Many of us will never see the close of this century. The Christmas snows of 1899 may cover our graves. Can it be that we will continue to look on and see millions perishing for lack of the bread of life which we have in such glorious abundance? Go down into Gethsemane, and there, in presence of the agony and bloody sweat of Jesus, ponder

once more your obligation to a cause for which He suffered and died. More nearly than any other does the cause of missions embody in itself the Redeemer's plans and purpose for the world's salvation. It means the living voice of the living messenger proclaiming the Gospel. Double your offerings—triple them—quadruple them. Give till you know the meaning of the word sacrifice. Count yourselves and your gold but a little thing. Give yourselves if He calls you. If your soul is not at rest—if you feel the missionary fire burning in your heart—come, enlist for the war. Cry out to your Prince and King: "Here am I, send me." A thousand young men kneeling at the altar of missions, offering themselves for the holy work, would be a challenge which the church would not dare to refuse.

Oh, for a soldier's consecration! Oh, for a willingness to do for Christ and heaven what thousands upon thousands have done for flag and country before our eyes! The baptism of fire will bring us to that. When the day of Pentecost is fully come, then we shall see it.

In the glorious illumination of that sublime event sure to come, in answer to the prayers of God's children of all ages, the cause of missions will stand before the church, at last, in its proper relations to all other enterprises of the world. Then it will be seen that through all the years since Christ ascended from the Mount of Olives the Divine plan of human redemption has only been waiting for a faithful church in order to its complete fulfillment, and the ushering in of the new heavens and the new earth wherein righteousness will dwell.—World Wide Missions.

## THE LIFE I SEEK.

Not in some cloistered cell  
Dost Thou, Lord, bid me dwell,  
My love to show,  
But 'mid the busy mart  
Where men with burdened hearts  
Do come and go.

Some tempted soul to cheer  
When breath of ill is near  
And foes annoy,  
The smiling to restrain;  
To ease the throbbing pain;  
Be such my joy.

Lord, make me quick to see  
Each task awaiting me,  
And quick to do;  
Oh, grant me strength, I pray,  
With lowly love each day,  
And purpose true.

To go as Jesus went,  
Spending and being spent,  
Myself forgot;  
Supplying human needs  
By loving words and deeds,  
O happy lot!

—REV. ROBERT M. OFFORD, in New York Observer.

## CHURCH MUSIC.

A. B. GOULD.

[Published by request of the Providence District Ministerial Association.]

MUSIC and the church have always been inseparably connected. God has so ordained it, and man may not lightly put asunder what God hath joined together. The Almighty Himself has employed music in His services, for when the corner-stone of the earth was laid, the morning stars sang together, and all the sons of God shouted for joy.

No time nor words need, therefore, be wasted in attempting to impress upon our ministers and people a sense of the value of music as an aid in the great work of the church. Since Methodist hymns and Methodist singing have been such powerful helps to Methodism in spreading scriptural holiness over the land, they are already convinced of it. Church music, though not all-important, is one of those

## Departments of Christian Work

which should be thoughtfully, systematically and constantly attended to. Church song and singing have not yet reached that degree of power and perfection which both ought to and may be attained. This is true, not only of our own church in particular, but of all churches in general. Let us see if church music has received that consideration which its relative importance demands, at the hands of our own church leaders.

During the last session of the General Conference I regularly read the reports of its proceedings, and have since questioned different delegates as to what the great representative body of Methodism had to do or say in relation to music in the churches. With the exception of some restrictions placed upon music committees, I have not learned that anything at all was done. There were criticisms upon those choirs which vex some righteous souls by their singing of opera music, yet it may be asked if any steps were taken to remedy the matter or remove the opera music from our hymnals. Many people who cry out against "opera" music have never heard an opera. Perhaps the singing referred to was such as is sometimes rendered by over-ambitious choirs, and which has been styled by a certain organist, "grand and lofty tumbling upon the rafters." No, I cannot learn that our General Conference paid any serious attention to the subject of church music. Did they say by their action, or inaction, that the subject neither needed nor was worthy of such attention? They could, at least, have devoted an hour or two to special prayer for a blessing on our choirs. I do not think it would have hurt the choirs at all.

But perhaps if our General Conference could do nothing about the matter, our Book Concern can. I represent a large class of workers who are year after year giving their time and energies to the church without expectation of pecuniary reward. I refer to the organist, chorister and choir of less pretentious town, village and country churches. It is they I have in my thought. I insignificant individuals they may be called, but how they would be missed if they should suddenly cease to be. Now, what is our church, through its Book Concern, doing for them? Where is that low-priced weekly or monthly publication, conducted by competent persons, and supervised by our bishops or other clergy, containing fresh anthems, hymn-tunes, and other suitable music, not grinding out with dreary monotony a quantity of cheap music, but aiming to raise, establish, and maintain a standard of church music worthy of the name? Where are those voluntaries, at a low cost, proper to Christian worship, which will at the same time calm the troubled breast, or lure the loiterers from the horse-sheds? I have not seen these publications. They are not in the catalogue of our Book Concern. The environments of the choirs referred to are not always favorable to the development of a knowledge of church music, their opportunities for learning of others are limited, and they are thus left to their own devices. Giving our Book Concern credit for the two hymnals—best described by that chilling word "respectable"—which it has issued in the last fifteen or twenty years, we still think it has a large sin of omission for which it must account.

What is true of our General Conference and Book Concern applies, in a measure, to our Annual Conferences. Reference to the year-books of several large Conferences discloses the fact that if any resolutions were passed or other action taken on the subject of church music, it was not deemed a matter of sufficient importance to be placed on record.

One might reasonably suppose, however, that our church literature would surely lend its powerful aid to such a cause. But does it? I cannot speak positively of all our periodicals, but with two representative papers I have been long acquainted—the *Christian Advocate* and *Zion's Herald*. We find much in these journals that is indisputably for the upbuilding of the Redeemer's kingdom. Yet while we read in them how to raise beans, or to nourish the gentle calf, points in law, medicine, and domestic economy; bits of fact; news of the week with comments thereon, and many other things, we rarely see anything concerning church music, and no column or important space devoted to that subject. Surely something of this sort, tending to stimulate a desire for more and better music, might be given to the people. Is not church music worthy in comparison with such of the other subjects which find a regular place in the columns of our religious papers? Why are they so silent about it?

These things ought not so to be. They are indications of a lack, on the part of our church leaders and officials, of a systematic and constant attempt to elevate and ennoble our church music, or to establish a standard for our people to follow. If nothing more were done, it would seem as if the very emphasizing of the subject could be nothing but beneficial.

And now let me ask my brethren of the ministry, whom I love, a few questions: How many ministers avail themselves of the opportunity afforded by a university education to become acquainted with music in its relation to the church? I do not mean how many can "raise a tune" or read notes, but how many have acquainted themselves with the laws, theories or history of music, its master-minds or masterpieces? How many have taken pains to qualify themselves to distinguish good music from poor? How many of their libraries contain a due share of works upon music? If the reply to these questions should not be unqualifiedly in their favor, can our ministerial brethren still think of themselves as "thoroughly furnished unto all good works?"

Let us now

## Turn our Attention to the Choir.

It may be a very helpful choir, of great value to minister and people, or it may be very inharmonious, full of faults, and so badly behaved as to become sometimes even impertinent; yet the choir is not altogether to blame for its shortcomings. The very plan of our churches would seem to me to be deliberately designed to discourage all attempts at the regeneration of this much-abused body. Formerly the choir was placed at the far end of the church, above the heads of the congregation. Now the reverse is true, and it is put above and beyond the man of God himself, walled in and fenced in as far away from the congregation as it is possible to get it. It is not strange then, that as a natural consequence, it should become exclusive and independent, and forget for what it exists.

But the choir has really something to complain of. It is not always politely treated. When does the minister, who has been watching the people come in, find his Scripture lesson or text? When the choir is singing. When does some belated brother send up a notice to be read from the pulpit, or when does it occur to the sexton that a church may sometimes need ventilation? When the choir is singing. When do the people rattle their books into the racks and make themselves ready to depart? When the choir is singing. These are trifles, it may be said. A note is a trifle, but when it is in the eye it is a serious matter. Politeness as well as holiness becometh God's house forever.

Remove this cause of complaint. Get the choir down out of that pen, and as near the congregation as possible. Make them feel that they are a part of that congregation. Give them to understand that they are assistants of the worship of the church, that their proper office is to lead, not to monopolize the singing. Instruct the organist to avoid long and showy voluntaries and interludes. If you have not already done so, do away with that most useless of inventions, interludes between the verses of the hymn. Remember, life is short. The true church organist will feel that he is only an accompanist to the choir and a leader for the congregation. If he wishes to display more fully the capacities of the organ, let him play while after service, for all those who desire to remain, such music as is proper for the Lord's house on the Lord's day.

The chorister ought to be a Christian man who loves the church.

"Her sweet communion, solemn vows,  
Her hymns of love and praise."

Beware of the chorister who does not know his hymn-book, or does not carefully rehearse his hymn-music. He may be "a gentleman and a scholar," but he is not a good chorister. In short, choir, chorister and organist should be considered not simply as a source of entertainment, but as a means of grace. The minister would often encourage this idea by himself setting a proper example. He has come not only to preach and pray, but to praise. It may be suggested that he show interest enough in the hymn he has read to rise with the congregation, to stand up and bless the Lord.

Brethren in the ministry, visit your choirs. Gain their confidence. Interest yourselves in what they are singing. Inform yourselves as to its value. Learn, if you can find anything to learn; teach, if you have anything to teach; but be cautious—the woe is upon you if you preach not, there may be other woes upon you if you assume the functions of a dictator. Pray for your choirs. All of them need it, and many of them deserve it. If no other answer comes to your petition, your own hearts will be enlarged.

But let us not only try to get the choir into sympathy with the congregation, let us also try to get the congregation into sympathy with the choir. John Wesley and myself are agreed as touching one thing: "Exhort every person in the congregation to sing, not one in ten only." If I had been obliged to compress this essay into two words, those words would have been

## "Congregational Singing."

Choirs and soloists are necessary and valuable, but the chief of the musical part of the worship should be the singing of the hymns by the congregation. I say the "singing of the hymns," for hearty and spirited hymn-singing is all that can be generally expected at present. Yet the time is coming when new tunes will be no bugbear to any congregation, and, employing the choir only as a leader, all the people shall be able to lift up their voices in anthem or chant. This desirable condition of things can never be reached without effort on the part of somebody, chiefly that of the congregation itself. Whatever can be done by the minister to incite a deeper interest in the matter, should be done; but before it will be reached, the people must feel the importance and desirability of the end sought. It will be a blessed time when the congregation as well as choir shall meet together to practice the music of the church, when in such delightful occupation as this shall be their recreation, rather than in some of the forms of pleasure now indulged; and when Christian people, with renewed minds, shall awake to a knowledge of the beauty and dignity of Christian song.

"Fly whither round, ye wheels of time,  
And bring the welcome day."

The home is the place where the thing ought to begin. Let the people have a better hymnal than they now have, and let them study, learn and love this instead of the many combinations of weak words and music which now pose as Christian song. After the home should come the Sunday-school. Some months since I spent Sunday in Providence and attended service at one of our churches. My way home took me past the cathedral in High Street. Attracted by the sound of music, I went in, and found the people at prayer. Being in Rome, as it were, and not in a Methodist church, I did as the Romans do, and knelt down upon my knees. Al though the service was not very intelligible to me, I could, nevertheless, somewhat appreciate the music. I do not mean the great organ or the paid choir—though these were very fine—but the burst of melody from the choir of children—only children. No wonder, I thought, did our Saviour say, "Out of the mouth of babes and sucklings Thou hast perfected praise." But these children I have mentioned did not sing so well without

praise." But these children I have mentioned did not sing so well without

## Careful Training.

So should our own children be trained. They should be supplied with the best and choicest music which it is possible to provide. Since their taste has not yet been formed, both words and music should, if anything, be more carefully selected for children than for grown people. Our children should be placed under the care, not merely of a leader, but an instructor who feels the importance of his work and the responsibility of his position. They should be furnished with a song book compiled with at least as much care as is given to those used in our best day-schools. I shall be glad when the great Methodist Church, with her millions of Sunday-school scholars, shall have a book of hymns and tunes selected and arranged solely for Sunday-school use, which shall be worthy of the purpose for which it is designed. I should like to call it the Methodist Episcopal Sunday-school Hymn-book. Let the children, carefully taught the songs of Zion, be gathered into the preaching service and encouraged to sing what they have learned. Inspiring would be such singing and glorious the results thereof. Would not the cost of this be in many cases a better investment of money than could be made by the hiring of a quartet choir? With Sunday-schools containing from fifty to five hundred scholars, and with the great number of young people's societies, we ought to have far better singing at the preaching service than we now have. Is it not true that the young people of to-day are unfamiliar with the standard hymns of the church simply because they have not been taught to sing them? The appreciation of good music is increasing generally all through the country. If we are not careful, great numbers of our young people will inevitably drift away from our own church into one which shall provide them with better music. I am afraid that our ministers and those more nearly concerned in this matter are not yet fully awake to the importance of this.

This paper would not be complete without touching upon the question of

## What Really Constitutes True Church Music.

This is a question which still admits of argument, and I shall not attempt to decide it here. Such knowledge is too high for me. But I will say with positiveness that while it need not be of necessity hard or elaborate, or what is sometimes called scientific music, it ought always to be good music. Such music is reverent in its melodies and something more than commonplace in its harmonies, and has mind as well as matter in it. Such music is generally written for sacred subjects, and is always adapted to them. Very sparingly indeed should music that has been long and well known as secular, be employed in the services of the sanctuary. Never should negro melodies, college airs, drinking songs and the like be coupled to words written by devout minds in inspired moments. Such music may be good enough for bishops and ministers, but it is not good enough for children.

I have often seen music extolled in the advertising columns because it was "catching." The same remark would be true of the measles or the whooping-cough, but that is not the strongest argument in their favor. If I had been writing a treatise on those diseases, I should have argued that they were a means to an end, and proceeded upon the assumption that the end justified the means. So, perhaps, it might be argued in respect to some of the music now in use among us. "Very well then," let us use it only as a necessity. We would not advance nor advocate any theory that would hinder the church in her work of seeking and saving the lost. We would trample under foot that enthusiastic doctrine, "We are not to do good unless our hearts be free to it." But because men may be caught with chaff is no reason why they should always be fed upon it. It is the church's duty to set before her converts and her children the best she has and urge upon them continually to receive it. What has ignorance ever done for the world that it should be cherished?

In recent years I think there has been an advance. No book to-day for Sunday-school or prayer-meeting will find a ready sale except it contain a sprinkling of something substantial both of words and music. The day is dawning—just dawning—when we may literally say, "He has put a new song into our mouth, even praise unto our God."

I believe you will agree with me that we ought to have better singing. I wish you would agree with me that we ought to have more good music. I wish our church would make this a regular department of church work, carefully entrusted to competent hands. There seems to be an indifference on the part of our church leaders. To me this negligence is appalling, and must have an adverse influence upon the people at large. Can the stream rise higher than its source?

My imagination pictures the day when our leading men shall lay this matter to heart; when our universities and theological schools shall furnish special training in this subject; when no minister who has not availed himself of this training shall presume to call himself educated for the ministry; when our children shall be systematically trained in Christian song; when our choirs shall be composed of Christian people, and the congregation be only a larger choir. As a result of all this, I anticipate a good time coming in which pastor, choir and congregation, young men and maidens, old men and children, with united voices shall employ only the noblest and best of music in ascribing praises unto the Lord. We know that this will be but a faint and feeble type of that better time when the saints of God, gathered out of every clime and tribe and nation, shall be met together to sing the song of Moses the servant of God, and the song of the Lamb, and, with all the company of heaven, shall join in that endless anthem, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!"

## THE STILL HOUR.

Blest in Not Receiving.

We are commonly in the habit of thinking that we are blest only as we receive those things which are good and blessed. But it is a fact that we are often blest by not receiving what we think would bless us. There are not a few things which are good in themselves, that God does not allow us to have, just because they would not be a blessing, but rather a curse, to us as individuals. They might be a blessing to others, because others would make a better and holier use of them than we would. For example, power is a good thing. There is no better thing than the power of God; but He knows that it would not be a real blessing to some of us were we to have a very large measure of His power, because we would yield to the temptation to make a bad use of it. Some good Christians pray for a great abundance of divine power, but they do not receive it because God knows that it is not safe to give it to them. They would harm themselves by it, and damage the cause of Christ with it. Suppose that some of us could possess the power which Christ did; would we not be very likely to use it, at times, with too great harshness and unwisdom? Would we hold it in compassionate check when our enemies sought to strike us down? Would we keep humble under the great results which would flow from it? Ah! let us hesitate before we seriously ask God to grant us a great deal more power than we already have. But there are other things which God withholds from us, and it is a merciful blessing that He does, for we, in our folly, would be very likely to misuse the gifts if they were received.

As fast as we prove our ability to use well what we already possess, God will doubtless add to our possessions, and bless others and ourselves in the employment of them.

## Infinitely Just.

Do we realize how much is comprehended in the truth that God is infinitely just? We think not. It is impossible for finite beings to fully grasp, in all of its depth and scope, this great truth. And it is because of this fact that so many make most egregious mistakes regarding God's sayings and doings. A certain intelligent writer gives us the following suggestive thoughts upon this subject: "When we know that God is infinitely wise and infinitely just, the laws of our mental being compel us to say that whatever He does must be most wise and just, however contrary to our notions of justice His actions may seem to be. To judge a being, is to pass in review his acts, and measuring them by the measure of our confessedly limited judgment, condemn or approve them. . . . To admit a being to be infinitely just, and still claim the right to pass judgment as to the justice or injustice of his acts, is irrational, illogical and self-stultifying. . . . However unjust an act may seem to us, we are bound by the laws of our intellect to believe it to be just, so long as we hold the actor to be infinitely just. This is an imperative dictate of reason. We may question the justice of any given act until we discover that it is an act of the infinitely just being; but when we discover this, all right to doubt, question, or judge of the act immediately ceases." We regard this as eminently sound and safe reasoning. The moment that any one admits that God is infinitely just, he at once debars himself from taking any liberty to pronounce any of God's acts unjust, and hence unmerciful. Infinite justice means absolutely perfect righteousness in every direction and always. Our judgment of the manner in which God should express His justice has nothing to do with the fact itself—that God is infinitely just—nor will it alter the fact. God being infinitely just is an eternal fact, and it is our duty to accept it, and so accept it that it will not rise up in judgment to condemn us.

## Unction.

The only place in the Bible where this word is found, and that, too, in the common version, is in 1 John 2: 20. The verse reads thus: "Ye have an unction from the Holy One, and ye know all things." The Revised Version gives us the word "anointing" in place of the word "unction." Many of us are accustomed to use the latter word, and perhaps in the minds of some it has come to mean something somewhat different from the other word. But it matters little which word we use if we only grasp its valuable significance and yearn to appropriate it to our own souls. First of all, we are to remember that we cannot produce this anointing. By no possible effort can we create this unction. It is the gift of the "Holy One;" and it is bestowed, if bestowed at all, after one has become a Christian. It is never given to an unconverted person. God does not give "that which is holy to the dogs," but rather to those who, by the grace of salvation, have become His children. And for what purpose is it given to them? That they may "know all things"—all such things concerning God, His revelation, His works, as are proper for them to know; all such things, too, as are in the line of personal duty and privilege. Plainly enough, a Christian cannot know these things as he ought to know them unless he receive an unction from God—a special anointing. He can never make a success in studying the Bible without this unction. The one great reason why so large a number of Christians know so little of the deep, spiritual truths of God's Word, is because they have not received the gift of unction. They have not heartily desired it, and hence have not specifically and earnestly asked for it. They seem to think that they can get along without it. They read the Bible, and gather what learned men have to say about the Bible, and stop there. St. Bernard has said: "Reading is useful, learning is useful, but unction is far more necessary, because it gives instruction in regard to all points." If we would have our reading and learning made most useful to ourselves and to others, we must get a special unction from God. Oh, how much all of us need it!

## The Conferences.

## MAINE CONFERENCE.

## Portland District.

South Elliot and Kittery, First Church.—The new pastor, Rev. H. B. Mitchell, is winning the respect and love of the people here. On both parts of the charge there is an increase of numbers and spiritual interest. Nine new members have joined the Sunday-school at South Elliot. Children's Day was observed with appropriate services. The presiding elder preached to the children from Lam. 3: 27: "It is good for a man that he bear the yoke in his youth." The concert in the evening, under the direction of the superintendent, Bro. Reed, did credit to all concerned. We have seldom listened to better selections, or selections better rendered. The collection for education was largely in advance of former years.

South Berwick.—Rev. I. Luce is commencing his fifth year on this charge. The collection on Children's Day amounted to \$15. Fifty dollars' worth of books have been added to the library. A new organ of fine tone has been put in at a cost of \$1,275, which is all paid within \$175. The Epworth League has forty members and is prospering. Though Brother Luce's health is not as firm as usual, he is still ready for every good work.

Berwick.—Rev. S. Hooper begins his fourth year's work here under good auspices. In addition to increased numbers and spiritual vitality, there is also a commendable spirit of determined material advancement. The one thing necessary to make this charge one of the first is a parsonage. The house long occupied by the preacher, and one of the most convenient for the purpose, is about to be purchased at a cost of \$2,000 or \$2,200. On Children's Day \$9 were taken up for education. Seven persons were baptized; one had been converted. The religious interest is still deepening. This charge has 16 subscribers to the *HERALD*.

Baldwin and Hiram.—Here a new pastor has been appointed. Rev. C. A. Ratcliffe has been very cordially received, and is doing well. This charge has four preaching places, yet Bro. R. attends to his duties punctually on foot, except occasionally hiring a team to go to North Baldwin seven miles off.

Kear Falls is being served this year by Rev. A. W. Waterhouse, who has been cordially welcomed. Since his coming the congregation has increased; the Sunday-school has nearly doubled; the evening meetings are crowded with young people who come to

hear the pastor sing and play on the organ as well as, we trust, to join in other parts of the worship for spiritual exercise and profit. The outlook is very encouraging. We are glad to say that Bro. W.'s health is improving, and the increased labor seems to invigorate rather than weaken.

Cornish.—The pastor, Rev. M. B. Greenhalgh, though still deeply feeling the loss of his estimable wife, is pursuing his work with his customary fidelity, and is seeing the effects in increased earnestness and spirituality. Sister Badger, one of the oldest members, has passed to her rest. The presiding elder had the pleasure of baptizing two, and three were received into full membership, on the 6th of the month.

West Kennebunk.—During the session of Conference the next pastor, Rev. S. F. Wetherbee, passed to his reward after four years of faithful service here. The new pastor, Rev. J. Gibson, is winning the regards and having the hearty co-operation of the people. Mrs. Gibson's health, we are glad to say, is much improved since she came here. The outlook for the charge is very encouraging.

Saco.—Here, as usual, everything is moving on with true Methodist accuracy and interest. Rev. G. R. Palmer was cordially received, and is heartily and generously sustained. The quarterly conference was one of special interest on account of the thoroughness with which reports were made from all concerned. The reports from Tract, Church Extension, Education and Freedmen's Aid committees were especially interesting. The pastor's salary was enlarged as compared with former years. A resolution was passed at the Conference that an effort should be made to pay the bills of the society monthly. To which we say "Amen."

Biddeford is prospering under the care of its esteemed pastor, Rev. E. O. Thayer. Three have been received into full membership. Benevolences are being looked after; church aid by collection, \$17; education, \$12; city missions, \$70. The class-leaders reported seasons of religious improvement and enjoyment in their classes. The Epworth League numbers 100 members, and is a most efficient auxiliary to the spiritual life of the church.

W. S. J.

Portland, West End.—I suppose the brethren will be pleased to hear from the new church enterprise at this place. We are driving the work as hard as we can, for we need more room for worship immediately. The job is contracted to be done in less than three months, and the contract was made on the strength of the vote passed at the last Conference session—that every charge take the Maine Conference Church Aid collection and send the money to me early in the year for this work. Many of the brethren have already done so, and have sent good collections. If others who have not yet taken this collection will do so soon, and send the money on, we shall be able to fulfill our agreement with the builders. With grateful hearts for the favors already received, we rest on the promise to get a collection from every charge. Rev. Sylvester Hooper called at the church on his way to Old Orchard, and expressed the opinion that this church will be one of the most convenient and beautiful structures in the Conference. It is situated some three minutes' walk from the Maine Central Union Depot, and we will be glad to receive calls from preachers and laymen. While we write, carpenters, laborers, and painters are hard at work doing their best. We shall dedicate the first of October, when due notice will be given. If any person who reads this article wishes to have a dollar in this house, send your subscription on to me, and get a receipt.

D. PRATT, Pastor.

## EAST MAINE CONFERENCE.

## Bangor District.

The Bangor District Ministerial Association held its summer session at Hartland, June 16-17. The opening service was held Monday evening. Rev. C. A. Maine, of Newport, preached an excellent sermon from the text, "I speak concerning Christ and the church" (Eph. 5: 32).

Tuesday morning, U. G. Lyons led the prayer service. At 10 A. M., the presiding elder, Rev. B. C. Wentworth, took the chair. U. G. Lyons was elected secretary; W. H. Dunack, treasurer; Rev. J. W. Day, J. Finling, J. R. Clifford, executive committee. An invitation from Bro. H. B. Nutter to come to East Corinth for the October meeting, was accepted. Six pastors were present, and reported the work of their charges. The presiding elder, Rev. B. C. Wentworth, reported the work on the district. A very interesting talk followed.

Tuesday afternoon, Bro. W. Lermont conducted the devotional exercises. A paper prepared by Rev. J. L. Hill—review of "Romanism and the Republic"—was read by the secretary. The next topic taken up was, "Prohibition vs. License." The appointed essays not being prepared, the subject was taken up and all participated. Rev. B. C. Wentworth, at the request of the Association, read an interesting paper on the topic, "Financial Method of Supporting the Ministry."

Tuesday evening a praise service was led by Rev. L. A. Gould. At 7:30 P. M., Rev. U. G. Lyons preached from Eph. 4: 5. The Association was then adjourned. We hope the brethren that were absent will feel their loss so severely that the next meeting will find them present. The Association was pleasantly entertained by the pastor and people. We trust that it was a profitable session.

U. G. LYONS, Sec.

## Bucksport District.

Church Dedication at Swan's Island.—The new Methodist Episcopal Church at Swan's Island was dedicated Tuesday, July 15, free of debt. The arrangement for the services, both as to time and talent, having been left with the presiding elder of the district, the following program was carried out: Monday evening a general service was held, in which all the ministers present took part. Tuesday morning the Baptist clergyman of the Island preached a pleasing, practical discourse. Tuesday afternoon, Rev. G. G. Winslow, of Bar Harbor, preached an excellent sermon, and then undertook to liquid







gregationalists, and the rest of Christendom in general, to honorably take the name of Methodist, since they now proclaim the witness of the Spirit and universal redemption.



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## Review of the Week.

Tuesday, July 29.

— New Hampshire gains more than 30,000 population under the new census.

— Four men were killed and 50 injured by a railway collision in England yesterday.

— The entire business part of Wallace, Idaho, was burned Sunday night, leaving 1,500 people homeless.

— Two steamboats collided last evening in Chesapeake Bay, near Baltimore, and several persons were drowned.

— The Senate listened to an elaborate speech on the tariff by Mr. Vest, and by a strict party vote refused to reconsider the bill. The House further considered the Senate amendments to the Sundry Civil appropriation bill.

Wednesday, July 30.

— The Squadron of Evolution was anchored off New York last night.

— There was an increase of \$11,700,382 in the internal revenue receipts during last year.

— It is reported that 120 miners were killed in a French coal pit yesterday by an explosion of fire damp.

— President Harrison and Postmaster-General Wainwright urged Congress to take steps for the suppression of lottery.

— Fully \$11,000 have been already contributed for the aid of the Lawrence tornado sufferers; the ruins are being rapidly cleared away.

— It is reported that the insurrection in the Argentine Republic has been quelled, and the national government is restored to power.

— The annual meeting of the Paper Makers Association of the United States was held at Saratoga, N. Y., on Sunday.

— Some opposition has been manifested against the placing of Gen. Banks on the retired list of the army, on the ground that he was never in West Point, nor in the regular army, and because it might prove a troublesome precedent.

— The Senate rejected several amendments to the tariff bill. The House discussed amendments to the Sundry Civil appropriation bill. Mr. Struble made a bitter attack on Speaker Reed.

Thursday, July 31.

— Ninety-eight men were killed by the explosion in the French coal mine.

— The President, Vice President and members of the Cabinet will come to Boston during Grand Army week.

— The enforcement of the edicts of 1882 will result in the expulsion of over 1,000,000 persons from Russia.

— The new steamer "Waterbury," the first vessel built in Watertown, was successfully launched yesterday.

— Fire on the lake front at Chicago last night burned lumber, telegraph poles, etc., the loss amounting to about \$300,000.

— The Senate listened to a defence of the tariff policy by Mr. Morrill. The House agreed to the conference report on the District appropriation bill.

— Lawrence has finally decided that he cannot, unaided, care for the sufferers by last Saturday's tornado, and asks Boston to contribute \$25,000.

— The Amherst College trustees met at Springfield yesterday, and elected Merrill Edwards Gates, of Rutgers College, president, to succeed President Seeley.

— The best part of Seneca, N. Y., was burned yesterday. Many fine buildings in the business section of the town were destroyed. The loss is estimated at about \$400,000.

Friday, August 1.

— The British squadron arrived at Newport yesterday.

— The Newport Post Office has been robbed of \$4,000 worth of stamps.

— Fire at the corner of Milk and Battery marsh streets caused a loss of upwards of \$100,000.

— A bill postponing the payment of bills for one month passed the Argentine chamber.

— Tolstoy's novel, the "Kreutzer Sonata," has been declared unlawful by the postmaster-general.

— The Secretary of the Treasury has taken the first step toward putting into effect the recent silver legislation.

— Yesterday was the hottest day in Boston since June 25, 1888, the mercury mounting up to 95 degrees at the signal service station.

— The failure of the rice crop in Japan and the extortion of speculators is said to have reduced many Japanese to the verge of starvation.

— The Senate disposed of four pages of the tariff bill. In the House, the Speaker gave his opinion on newspaper editorials charging corruption against members.

— The Cathedral of the Holy Cross on Washington Street was struck by lightning last evening. Several other places in this city and throughout New England suffered from the storm.

— A poor popcorn peddler at Old Orchard, Me., who saved a gentleman's life recently by keeping him from falling under the wheels of a moving train, has received a reward in the shape of \$5,000 in cash.

Saturday, August 2.

— The public debt was reduced \$396,257 in July.

— The President strongly favors a national election law.

— The total number of lives lost in the Johnstown flood is given at 2,187.

— The cholera is spreading in Mecca. There were 40 deaths on Thursday.

— The Armenian patriarch in Constantinople, who was lately mobbed, has resigned.

— New York ice dealers have raised the price \$2 per ton, on the pretext that there is a short supply.

— It is reported that the Western corn crop will be 350,000,000 bushels short, owing to the drought.

— On account of the silver bill the New York silver manufacturers have advanced the price of silver 15 per cent.

— The Queen is said to have pardoned the exiled Grenadier Guards, and sent a steamer after them, with orders for their return.

— The grievance of the Boot and Shoe Workers' Union of New Bedford has been placed in the hands of the State Board of Arbitration.

— A meeting of colored people was held last night in Faneuil Hall in the interests of equal rights, and favoring the passage of the Lodge-Elihu bill.

— Enza Pasha has been victorious in two battles with the natives. German free trade principles will be applied in its territory of influence in East Africa.

— The Interstate Commerce Commission has ordered a reduction of freight rates on food products from Iowa, Missouri, Kansas and Nebraska to Chicago, St. Louis and the Mississippi River.

— The proposed constitutional amendment providing for the issue of \$5,000,000 in bonds by the city of Chicago to aid the World's Fair has been adopted by both houses of the Illinois Legislature.

Monday, August 4.

— Five hundred deaths from cholera were reported at Mecca on Sunday.

— Two children and a young lady were drowned at Brattleboro, Vt., on Saturday.

— The new cruiser "San Francisco" was given a preliminary trial on Sunday in San Francisco Bay.

— There was a severe rain, hail and wind storm in some parts of the West and South Saturday night and Sunday.

— The fastest time on record between Japan and New York was made by the steamer "Glenlogie"—fifty-four days.

— About 200,000 applications for pensions already filed under the disability pension law, and 500,000 expected within 18 months.

— The G. A. R. encampment committees are busy making preparations for next week. An unusually elaborate hospital organization will be had.

— A dispatch from Peking says: "This city and Tientsin and Tien-Tsin are submerged and business is paralyzed. The officials are helpless."

— The French government has issued a decree granting partial or total amnesty to all persons convicted of offences in connection with labor strikes.

— The Senate referred to the committee on rules Mr. Blair's resolution for limiting tariff debate. The House sent the sundry civil bill to conference.

## THE CONFERENCES.

(Continued from Page 4.)

— The meeting of the Epworth League meeting at Waterbury in September, and a committee of three was chosen to provide a program. After voting it one of the happiest days in our lives, we parted, thanking the good Lord for so much of His love as had been ours to enjoy.

— Camp-meeting at Machias.—We call the attention of the preachers and people of the district to the time of the camp-meeting at Machias, which, as given in the HERALD Calendar, will occur Sept. 1-5. Let all prepare for a week's service of rare blessing.

— Second Quarter.—Those who have looked in vain for the quarterly appointments in the HERALD this Conference year, will not be disappointed in looking for the same for the second quarter. They will appear in a short time. For good reasons the appointments of the first quarter were sent to the preachers individually, the chief reason being contemplated changes in time in order to provide for church dedications and preachers' associations.

— The Bucksport District Western Ministerial Association held its summer session with the M. E. Church at Deer Isle, June 23-24. Monday evening, Wesley C. Haskell, of Southwest Harbor, preached to a large and appreciative audience from the text Luke 22:31, 32.

— The prayer service Tuesday morning was conducted by Bro. G. M. Bailey, of Swan's Island. At 10 o'clock Presiding Elder Haley took the chair. W. C. Haskell was elected secretary, and the business session opened.

— The inclemency of the weather, had traveling, and poor steamboat connections caused a small attendance. Word was received from Bro. W. T. Jewell, of Edgington, stating that he could not be present at the Association, but would say in regard to the question of "Temperance and the Supreme Court Decisions" that he was a "teetotaler in practice, an exteminator in theory, and a prohibitionist of all that intoxicates;" also that he regarded the late decisions as infamous, and believed that, by the good providence of God, the fidelity of temperance men, and the church of Christ, the right would finally triumph.

— The pastor, Bro. T. J. Wright, read a well-written essay on "The Skeptical Tendencies of To-day, and How to Meet Them." Bro. Bailey gave a fine exegesis of 2 Cor. 13:5. The reports from the several churches were listened to with interest. The outlook is good.

— At 2 P. M. Bro. Wright preached an excellent sermon from Matt. 7:11. At the close of the sermon the Association proceeded with its work. Presiding Elder Haley presented an interesting and instructive paper in answer to the question, "Is it the Christian's Duty to Unite with the Church?" "Should we Press the Merits of Zion's HERALD in Preference to other Religious Papers?" Yes; Zion's HERALD is the oldest, the youngest, and therefore the best, Methodist paper in the world. Zion's HERALD for East Maine! (Haskell.) All the essays were freely discussed by the brethren, and no little enthusiasm prevailed through the entire meeting.

— In the evening Bro. E. A. Carter, of Orrington, preached a sound and helpful sermon, taking for his text Matt. 17:20. Bro. N. B. Cook followed with an earnest exhortation, fitting remarks were offered by the presiding elder, proper resolutions were adopted, and the meeting closed. It was voted to hold the next session of this Association with the M. E. Church at Hampden.

— Wesley C. Haskell, Sec.

## MAINE CONFERENCE.

Augusta District.

— During the cyclonic storm that passed over a large portion of Maine, July 8, the bell of the Methodist church in Winthrop was torn from the roof and driven through the roof of the dwelling-house adjoining. In its fall Mrs. Shaw received injuries from which she died the next day. The damage to the church amounted to \$600. A letter from the pastor, Bro. Bisbee, dated July 16, says: "Have \$2000 pledged towards repairs of church. Am pushing canvass." In the same letter he refers to the spiritual progress as follows: "Baptized seven Sunday."

— Mr. Vernon is also exercised over a bell for the Methodist church. They have heretofore availed themselves of the call given by the Baptist church bell, but often through great inconvenience. Bro. Chase has secured almost enough since Conference to purchase a \$2000 bell, which will soon call the people to worship.

— At North Vienna the question of extensive repairs of the church edifice is again agitated. Pledges are being secured, and at an early day work will begin.

— The camp meetings at the different points within the district promise to be seasons of special religious interest. East Livermore has so changed its constitution that the leader is elective. A committee on leader has invited Rev. A. S. Ladd, of Gardiner to take charge of the services, which begin Sept. 1 and hold over the Sabbath. Strong holds from Aug. 25 to 29. Rev. W. F. Berry will conduct the services. North Anson meeting is to be held the same week as East Livermore, to the regret of the camp-meeting association, but they could see no way of avoiding it, as I am informed by the chairman of the executive committee. The presiding elder felt that, as far as he was concerned, there was a providence in making the leadership of East Livermore and Strong elective. Committees from each invited him to preside, but the "infirmities of the flesh" bade him decline, and undertake the leadership of North Anson only. I trust that the district will keep these meetings on their hearts, and through prayer and labor make them seasons of spiritual victory.

— G. C. A.

— The pastorate of Rev. I. G. Ross in Augusta is opening very happily. Congregations are exceptionally large, and a healthful interest prevails in all lines of church work. The financial outlook is particularly encouraging. The current expenses of the year are all provided for, and are being met promptly on the weekly-offering plan—something that has not been done before within the history of this church. The official board voted to give their pastor three weeks' vacation, which he expects to spend for the most part at the islands near the mouth of the Kennebec.

— Lewisville District.

— Sunday, July 13, was a day of much interest to the church in Bethel. Fifteen were baptized at the altar—twelve adults and three children—after which sixteen united

with the church in full, and two on probation. An unusual and beautiful feature of this service was the case of two families, where not only the husband and wife received the ordinance of baptism, but also brought their young children to receive this sacred rite. There seems to be a deep religious interest in the church, and several have manifested a desire to lead a Christian life within a few weeks.

— S. T. RECORD.

— The young church at Goffstown is honored of the Lord, fourteen persons having last Sabbath received the ordinance of baptism at the hands of the pastor.

— The people at Claremont are heartily interested for the success of the camp-meeting, Aug. 19-26, but many fears are expressed that the apparent change of railroad policy toward this meeting will deplete the attendance somewhat.

— We are contemplating the location of a new camp-meeting ground for the accommodation of the southern section of Claremont District, which has no convenient camp-meeting privilege now.

— G. W. N.

— The will of Henry M. Schieffelin, of New York, who died in Cairo, Egypt, bequeathes \$30,000 to the American Sunday-school Union.

— The late Rev. W. H. Ryder, D. D., a wealthy Universalist clergyman of Chicago, bequeathed \$32,556 to the Universalist Publishing House of Boston, and the same sum to the Divinity School of Tufts College. He also left \$5,000 to the First Universalist Church of Provincetown.

— A "National Holiness League" was organized recently in Boston with Rev. Dr. Wm. McDonald as president. Six denominations are represented, and Rev. H. N. Brown, D. D., of Norwich, Conn., goes into the field as organizer.

— A cable dispatch has been received by the Board of Foreign Missions of the Presbyterian Church announcing the death, by dysentery, at Seoul, Corea, of Dr. J. W. Heron, medical missionary of the Board. He was superintendent of the Royal Hospital in the Korean capital, and enjoyed, in a peculiar degree, the confidence of the King and of the foreign community.

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— Westport, the out-station of this charge, is thriving vigorously. They have purchased a church home at the Claremont Junction camp-ground, and a good delegation will probably be in attendance ready for work.

— Railroad connections are so poor for the south end of this district that very few people think of attending at all; and as the road does not think it desirable to continue the plan of free transportation to pastors, several are contemplating the location of a meeting somewhere in the neighborhood of Hancock Junction, or on the line of the Monadnock railroad, for the better accommodation of camp-meeting workers.

— West Rindge, encouraged by the generous gift of \$100 from a former citizen, has raised the funds for painting the church and putting in a bell, and Pastor Bean is now seeking funds for a stable for the parsonage. Some revival interest is also enjoyed.

Marlboro is becoming somewhat interested in remodeling and modernizing the house of worship.

— Newport enjoys the spiritual quickening which the presence and personal testimony of such superannuates as Rev. J. Hooper give. This dear brother and useful minister for many years is now walking in physical darkness, having in age and poverty become entirely blind by cataract; yet the light of the Lord shines in his soul. If funds were available for surgeon's fees, he might see again.

— Our young church at Goffstown is honored of the Lord, fourteen persons having last Sabbath received the ordinance of baptism at the hands of the pastor.

— The people at Claremont are heartily interested for the success of the camp-meeting, Aug. 19-26, but many fears are expressed that the apparent change of railroad policy toward this meeting will deplete the attendance somewhat.

— We are contemplating the location of a new camp-meeting ground for the accommodation of the southern section of Claremont District, which has no convenient camp-meeting privilege now.

— G. W. N.

— The will of Henry M. Schieffelin, of New York, who died in Cairo, Egypt, bequeathes \$30,000 to the American Sunday-school Union.

— The late Rev. W. H. Ryder, D. D., a wealthy Universalist clergyman of Chicago, bequeathed \$32,556 to the Universalist Publishing House of Boston, and the same sum to the Divinity School of Tufts College. He also left \$5,000 to the First Universalist Church of Provincetown.

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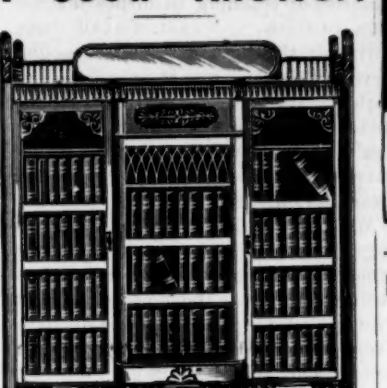
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## A Good Answer.



When a lady complained to Addison that he took but little part in conversation, he replied, "Madam, I have but nine-pence in ready money, but I can draw for a thousand pounds."

— The fortunate possessor of a good library may know little himself, but he can always draw for a thousand things.

— The best foundation for a good library is a good Book Cabinet. The shelves should be easily adjustable, the fittings should be of the best quality, and the whole piece should have the appearance of dignity and comfort.

— We have our Book Cabinets this year in a new finish of Oak, which imparts a very beautiful dark color to the grain. Our prices make the purchase of such a Cabinet one of the easiest things you ever attempted. Will you not see them?

— Paine's Furniture Co.

48 CANAL ST., South Side Boston & Maine Depot.

Smith & Anthony

STOVE CO.

Hub Stoves and Ranges.

We also have a complete

Hotel Department,

in which we carry a full line of Hotel Ranges, and complete Kitchen outfits. We have lately added a

Plumbing Department

devoted to the manufacture of the celebrated Sanitas Plumbing Appliances. The Sanitas System of Plumbing secures absolute sanitary safety and effects a saving of 30% in labor and piping. The Sanitas Closets, Basins, Baths, and Traps, are of the highest grade, are constructed on scientific principles, and are in accord with the most advanced professional opinions. Send for Catalogues or call at our Double Stores.

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SELF-ACTING. CONTINUOUS. INEXPENSIVE. RELIABLE.

Recommended in case of Diphtheria.

Springfield, Mass., Jan. 17, 1890.

SHERMAN "KING" VAPORIZER CO.

Gentlemen.—I have used your vaporizing apparatus for six months or more, and take pleasure in recommending it for the sick-room, particularly in diphtheria and other contagious diseases. Yours, etc.,

GEO. WINSOR BATES, M. D.

Each Vaporizer sold is charged for use. No case except to replenish once in two months at expense of 4 to 8 cents, according to size. Three sizes, \$3.50, \$5.50, \$8.50. Illustrated Pamphlet free.

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— RIDGE'S for INFANTS FOOD and INVALIDS